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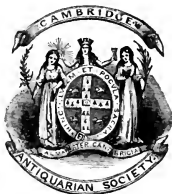
Front cover

Publications

QUARTERS

of the

Cambridge Antiquarian Society.



V. I. no. 3

Nº III.

AN ACCOUNT OF THE RITES AND CEREMONIES WHICH TOOK
PLACE AT THE CONSECRATION OF ARCHBISHOP PARKER,
WITH AN INTRODUCTORY PREFACE AND NOTES.

CAMBRIDGE:

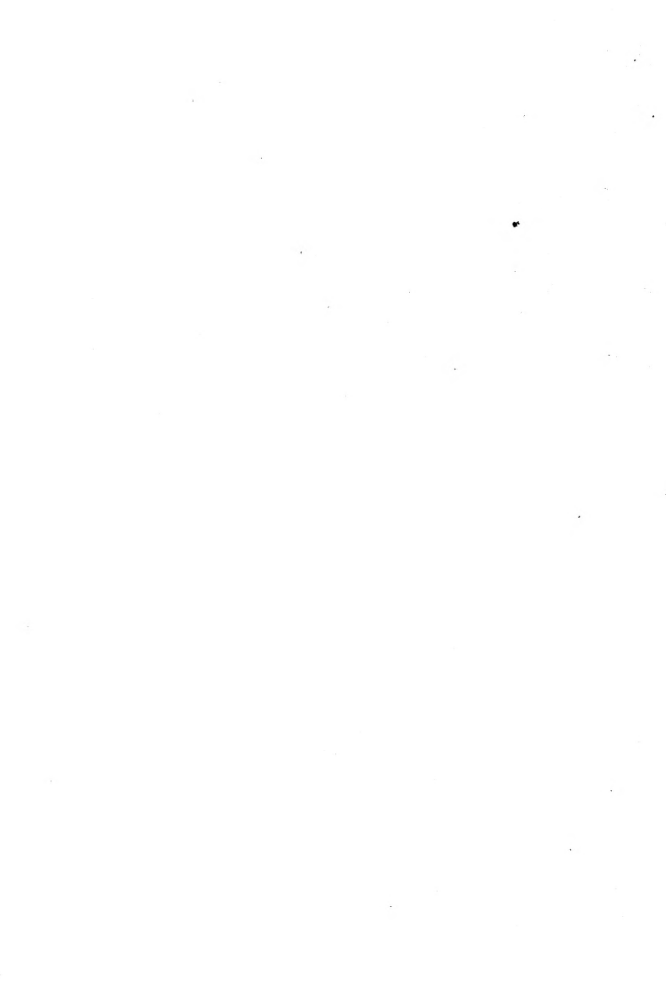
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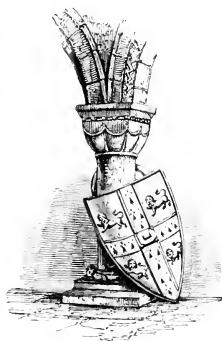
AND BY

JOHN W. PARKER, LONDON.

M.DCCC.XLI.



AN ACCOUNT
OF
THE RITES AND CEREMONIES
WHICH TOOK PLACE AT
THE CONSECRATION OF
ARCHBISHOP PARKER,
WITH AN
INTRODUCTORY PREFACE
AND
NOTES.



Communicated to the Society by the REV. JAMES GOODWIN, B.D.
Fellow of Corpus Christi College.

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M.DCCCXII

1782059

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LAWS

OF THE

Cambridge Antiquarian Society,

FOR THE ENCOURAGEMENT OF THE STUDY OF THE HISTORY AND ANTIQUITIES
OF THE UNIVERSITY, COUNTY, AND TOWN OF CAMBRIDGE.

I.—THAT the object of the Society be to collect and to print information relative to the above-mentioned subjects.

II.—That any member of the University may become a Member of the Society on paying a subscription of *Ten Shillings* every term; such subscription to be paid in advance on, or before, the first day of the Lent Term 1840, and on, or before, the first day of each subsequent Term.

III.—That any person not of the University, who is desirous of becoming a Member of the Society, be proposed by two Members, at any of the ordinary Meetings of the Society, ballotted for at the next Meeting, and admitted on payment of the same subscriptions.

IV.—That the management of the affairs of the Society be vested in a President, and a Council consisting of eight Members, including a Treasurer and Secretary, (five, including the President or Chairman, to form a quorum,) all of whom shall in future be elected annually by the Society at large, at a General Meeting to be held on the first Thursday in the month of May.

V.—That the names of the Members proposed to be elected into the Council be transmitted by the proposers to the Secretary one fortnight before the General Meetings; and that notice of the persons so proposed be forwarded by the Secretary to all the Members of the Society one week before the General Meetings.

VI.—That at the General Meetings votes for the election of the President and Council may be given, either personally, or by letter (post-paid), addressed to the Secretary; and that no Member be entitled to vote at any General Meeting, whose subscription is in arrear.

VII.—That, in the absence of the President, the Council at their Meetings shall elect a Chairman, such Chairman having a casting-vote in case of equality of numbers, and retaining also his right to vote upon all questions submitted to the Council.

VIII.—That the accompts of the receipts and expenditure of the Society be audited annually by two auditors, to be elected in future at the General Meeting; and that such accompts be printed for the use of the Members.

IX.—That the object of the usual Meetings of the Society be, to read communications, acknowledge presents, and transact miscellaneous business.

X.—That the Meetings of the Society take place once at least during each Term. The place of meeting and all other similar arrangements to be left to the discretion of the Council.

XI.—That any Member be allowed to compound for his future subscriptions by the payment of *Ten pounds*, or to pay his annual subscription in one sum of *Thirty shillings* at the General Meeting.

XII.—That Members of the Society be allowed to propose Honorary Members, provided that no person so proposed be either resident within the County of Cambridge, or a Member of the University.

XIII.—That Honorary Members be proposed by at least two Members of the Society, at any of the usual Meetings of the Society, and ballotted for at the next Meeting.

XIV.—That the Council have the power to determine on the printing of such communications as they shall deem likely to further the objects of the Society.

XV.—That no alteration be made in these Laws except at an Anniversary Meeting; and that one month's notice of any proposed alteration be communicated in writing to the Secretary.

It is requested that all communications intended for the Society, and the names of candidates for admission, be forwarded to the Treasurer, Gonville and Caius College; or to the Secretary, 35, Alfred Place, Bedford Square.

Subscriptions received by the Treasurer, or at his Bankers', Messrs MORTLOCK and SON, Cambridge; or Messrs COCKS and BIDDULPH, London.

INTRODUCTORY PREFACE.

ONE of the three notes or marks of the visible Church, whereby it is known, is its "right use of Ecclesiastical discipline"¹; that is, its being as well as always having been in possession of a *regularly ordained and lawfully called* ministry, by whom "the pure word of God is preached, and the Sacraments duly administered, according to Christ's ordinance, in all those things, that of necessity are requisite to the same²." The Church which has not this mark, cannot, to say the very least, be considered *perfect* in its construction, although it be perfectly sound in its faith, orthodox in its doctrine, and, otherwise, uncorrupt in its ceremonies and customs. Such is the opinion of the learned Hooker. "The matters," says he³, "wherein church polity is conversant are the public religious duties of the Church, as the administration of the word and sacraments, prayers, spiritual censures, and the like. To these the Church standeth always bound. Laws of polity, are laws which appoint in what manner these duties shall be performed. In performance whereof, because all that are of the Church cannot jointly and equally work, the first thing in polity required is a difference of persons in the Church, *without which difference* those functions *cannot in orderly sort be executed*." "Moreover, it cannot enter into any man's conceit to think it lawful, that every man which listeth should take upon him charge in the Church; and therefore *a solemn admittance is of such necessity, that without it there can be no church polity*." Again⁴, "The ministry of things divine is a function which as God did himself institute, so neither may men undertake the same but by *authority and power given them in lawful manner*."

The particular and *complete* form of church polity which Hooker recognizes as such, is that which constituting Bishops as rulers in the Church, judges those to be regularly ordained and lawfully called to exercise clerical functions, who have received episcopal ordination. For thus.

¹ 2nd part of the *Homily for Whitsunday*.

² Art. XIX.

³ *Ecc. Pol.* Book III. ch. xi. 18.

⁴ *Ecc. Pol.* Book V. ch. LXXVII. 1.

says he, in his seventh book of the laws of ecclesiastical polity¹, "They whom the whole Church hath from the beginning used as her agents in conferring this power, are not either one or more of the laity, and therefore it hath not been heard of that ever any such were allowed to ordain ministers: only persons ecclesiastical, and they, in place of calling, superiors both unto deacons and unto presbyters; only such persons ecclesiastical have been authorized to ordain both, and to give them the power of order, in the name of the whole Church. Such were the Apostles, such was Timothy, such was Titus, such are bishops. Not that there is between these no difference, but that they all agree in pre-eminence of place above both presbyters and deacons, *whom they otherwise might not ordain.*"

After stating two particular cases as exceptions to the general rule, first, a *supernatural calling*, and secondly, when "*exigence of necessity* doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep: where the Church must needs have some ordained, and neither hath nor can have *possibly* a bishop to ordain," he adds², "These cases of *inevitable* necessity excepted, none may ordain but only bishops; by the imposition of their hands it is, that the Church giveth power of order, both unto presbyters and deacons." This learned and judicious writer however does not merely declare that, which recognizes and maintains the Apostolical succession, to be the only true and complete form of church polity; he declares all other to be *imperfect* and *defective*; and *laments* the practice of all such churches, as have in this particular fallen away from Apostolic practice and fellowship; he moreover speaks of it as a deviation from a custom, which had from the beginning continuously existed in the Church, and therefore requiring a *remedy*, where remedy can be applied: "In which respect," says he³, "for mine own part, although I see that certain reformed churches, the Scottish especially and French, have not that which best agreeth with the sacred Scripture. I mean the government that is by Bishops, inasmuch as both those churches are fallen under a different kind of regiment; which *to remedy* it is for the one altogether too late, and too soon for the other during their present affliction and trouble: this *their defect and imperfection* I had rather *lament* in such case than exagitate, considering that men oftentimes without any fault of their own may be driven to want that kind of polity or regiment which is best, and to content themselves with that.

¹ *Eccel. Pol.* Book VII. ch. xiv. 10.

² *Eccel. Pol.* Book VII. ch. xiv. 11.

³ *Eccel. Pol.* Book III. ch. xl. 14.

which either the irremediable error of former times, or the necessity of the present hath cast upon them."

Happy then it has been for their posterity that the wise as well as godly reformers of our English Church took care to leave us the church polity which is best, and which best agreeth with sacred Scripture: that, when they set about to demolish the erroneous doctrines, ceremonies and customs, which had clandestinely crept into the Church and for some time prevailed, they resolved also to preserve by all possible means the integrity of its external construction; that, when they removed from its walls the "untempered mortar," with which they had been bedaubed, they were at the same time careful not to throw down any part of the genuine building. There was, at least in the more moderate and thoughtful among them, a certain veneration for the ecclesiastical constitution and practice of the primitive Christians, which made them both desirous of restoring the government of the Church to such as it was in the beginning, and fearful of any change or departure from it. The Church of England could look back upon a long and continuous succession of Bishops as her ecclesiastical governors from the time of Augustine, A.D. 596, to the time, when an accumulated mass of corruption and error, which grievously disfigured the Church, made it more particularly necessary for men to seek sincerity in the Bible only; to enquire how and what their fathers had believed, and in matters relating both to the doctrine and discipline of the Church to return at once into the "old paths." When therefore our English reformers resisted and subsequently threw off the usurped authority of the Pope, they continued to keep among them, and maintained their allegiance to their own spiritual governors. While they would not any longer suffer their Bishops to be made by Bulls of Institution and Palls, which had to be sought at Rome, they did not therefore deny the office and authority of a Bishop, or deprive their Bishops of spiritual functions, or refuse to consecrate any more, or allow them to be consecrated irregularly; they only required them to be appointed, elected and consecrated in England, without any reference to the See of Rome. They did not suffer the spiritual despotism of an usurping Church, under which they had for a long period groaned, to degenerate at once and without reason into a Church democracy; but rather by the preservation of the three Apostolic orders of ministers in the Church, as entire and distinct as they ever had been, they provided for an uninterrupted succession in the ministry, and for the continuance of the best form of church polity, which best agreeth with holy Scripture.

¹ Ezek. xiii. 10.

² Jer. vi. 16.

The preserving entire the external form of the building, without going about either to lay a new foundation, or to build up upon the old a strange and novel superstructure, was a stumbling block to the Papist. Whatever he might have to allege against the reformed Church of England as to other things, and whatever harsh terms of invective he might use, yet he could not deny it to be a Church so long as its external structure continued the same; so long as it retained its three orders of ministers precisely the same as they ever had existed; ministers who had all been lawfully ordained and called to do the work of Evangelists in the Church, precisely as theirs were, i.e. by virtue of Episcopal authority. No very great period of time therefore elapsed before the validity of the orders conferred by the English Church, and the power which its Bishops possessed of rightly exercising their episcopal functions were spoken against and disputed. The Church of England was said not to have the Apostolical succession, by reason of the want of lawful consecration in the case of one of its Archbishops, by whom many other Bishops had been consecrated and confirmed in their sees. That Archbishop was Matthew Parker. Through him the episcopal succession in the English Church is traced up to its Apostolical origin. He was the seventieth Archbishop of Canterbury in episcopal descent from Augustine, and the first who was consecrated after the troublous times of Queen Mary, in which the reformation received a severe check and Popery again triumphed for a season. He was likewise the first Archbishop who received his consecration according to the ritual of King Edward the Sixth, without any of the formal ceremonies of the ancient superstition. "Amongst other things," says a contemporary historian of his life and acts, "which happened unto him in his life worthy of memory, I rejoyce especially for this his felicity, that whereas after Augustine the first Archbishop he was the seventieth, yet he was both the first and only man that attained unto the Archbishoplike dignity without any blemish or spot of old wives' superstitions and unprofitable ceremonies of the Romish Pope. For as every one of them entered first hereunto by bulls of approbation sent from the Pope, so he was consecrated neither with these nor any other old and idle ceremonies of Aaron's ornaments, neither with gloves nor sandals, nor slippers, nor mitre, nor pall, but more chastely and religiously, according to the purity of the Gospel, four Bishops being appointed according to a law made in that behalf, which placed him in his chair with so godly promises protested by him, as it is meet should of a gospel like pastor¹⁰."

¹⁰ A little MS. book in Latin, belonging to Corpus Christi College, and called "Historiola". It was written by the Archbishop's direction about the year 1569, and has here and there the Archbishop's own corrections. Some of the Archbishop's enemies,

Immediately after his own consecration and settlement in his Metropolitcal See, Archbishop Parker proceeded to consecrate other Bishops, to occupy the Sees which were then vacant. "And the *very same solemnity and manner of consecration*," says the contemporary writer before mentioned. "he used towards his brethren Bishops, upon whom afterward he laid his hand: of the which this is not to be let slipped by, that where we read in histories that some one of his predecessors hath consecrated unto God in one year, five, three, or four brethren, or at the most six, which then was thought very strange; to him it chanced that in the first year of his government he consecrated eleven; he confirmed two; and the two years following he placed in their sees the whole number of the Bishops of England, save only the Bishop of Llandaff¹¹." The validity therefore of the consecration of Archbishop Parker is a matter of much importance to the English Church. For if it could be proved, as the old Papists endeavoured to bring it about, "that he was no true Archbishop or Bishop," by reason of the want of, or irregularity of consecration, then "as a sequel all the Bishops that he afterwards consecrated, should be no Bishops, because he was none himself, and therefore could not consecrate nor give order to others¹²:" and again, the Church of England, the whole number of whose Bishops save one, he placed in their sees, as Metropolitan, in the three first years of his government, would thus be without properly ordained and lawfully called ministers to exercise the highest ecclesiastical functions. Fortunately however a most complete and satisfactory refutation can be given, both to the original objections made by the Papists on this head, and to the foolish and absurd story commonly known by the name of the Nag's head fable, which was first told in 1604, forty five years after the Archbishop's consecration. So that, as it were, "in the mouth of two or three witnesses *may* every word be established¹³," in addition to that which is given in the Register of the See of Canterbury, another account of the Order of the Rites and Ceremonies used at the consecration of Matthew Parker, in the very words of the Register, is preserved carefully in the MSS. Library of Corpus Christi College, Cambridge; "and that I suppose," says Strype, "by the peculiar ap-

of the Puritan party, having by some means obtained possession of a copy, translated it into English, and printed it beyond the seas in 1574, with scurrilous notes, and gave it the title of "The Life of the Seventieth Archbishop of Canterbury, &c." Strype, *Life of Parker*, Book IV. ch. xlii. p. 487. The printed copy is also in Corpus Christi College Library.

¹¹ Anthony Kitchin, consecrated May 3, 1545, the only Bishop who retained his see upon the accession of Elizabeth. He died in 1563.

¹² Strype's *Life of Parker*, Book II. ch. i.

¹³ 2 Cor. xiii. 1.

pointment of Archbishop Parker himself¹⁴," who left that valuable collection of MSS. to the College. The MS. is written on vellum, and there is every reason to believe that it is as ancient as the date which it bears. In it the whole course and history of the consecration, with every particularity of time and place, the persons by whom, the manner in which it was performed, the religious service which was used, the witnesses who were present, &c. is largely recorded. Even therefore if this MS. were the only document which could be produced, yet by reason of its being as ancient as the date which it bears, it would give indisputable testimony to the following facts.

I. That the consecration took place on Sunday, December 17, 1559. in a consecrated place of worship, viz. Lambeth Chapel.

II. That the Chapel had been prepared for the occasion, having its communion table at the East end, fitly furnished with all things necessary for the consecration and celebration of the communion.

III. That the office of consecrating the Archbishop elect had been delegated to *at least* four Bishops.

IV. That four of those Bishops were present for that purpose, and that their names were

1. William Barlow, formerly Bishop of Bath and Wells, now elect of Chichester.
2. John Scory, formerly Bishop of Chichester, now elect of Hereford.
3. Miles Coverdale, formerly Bishop of Exeter.
4. John Hodgskinne, Suffragan Bishop of Bedford.

V. That the morning prayers were first read by Andrew Pierson, one of the Archbishop's chaplains.

VI. That Bishop Scory preached the Sermon.

VII. That the Bishops then proceeded to the communion table to celebrate the communion, the Archbishop kneeling below.

VIII. That, the gospel being ended, Parker was presented by the three other Bishops to the Bishop elect of Chichester.

IX. That the Royal Mandate for the consecration was produced and read.

¹⁴ Strype, *Life of Parker*, Book II. ch. 1.

X. That Parker took the required oaths.

XI. That the presiding Bishop (Chichester elect) forthwith proceeded with the Litany; and that the remaining service which he used, was according to the form of the book prescribed by authority of Parliament.

XII. That the Archbishop received the *imposition of the hands* of all the four Bishops present.

XIII. That the service was performed chastely and religiously; and that no pastoral staff was put into the Archbishop's hands.

XIV. That the Archbishop, together with certain others, subsequently received the Holy Sacrament.

XV. That the ceremony was not privately performed, the Archbishop being attended by the members of his family and household.

XVI. That the witnesses of the consecration were

Edmund Gryndall, Bishop elect of London.

Richard Cokes, Bishop elect of Ely.

Edwin Sandes, Bishop elect of Worcester.

Anthony Huse, Esq., Archbishop's Registry.

Thomas Argall, Esq., Registry of the Prerogative Court of Canterbury.

Thomas Willet		Notaries public.
John Incent		

And certain others; among whom

Andrew Pierson.

Nicholas Bullingham, Archdeacon of Lincoln.

Edmund Gest¹, Archdeacon of Canterbury.

Thomas Yale, LL.D.

Thomas Doyle, John Baker, John Marche.

}	Archbishop's
	Chaplains.

There is, therefore, in this single document sufficient evidence to shew that at the consecration of Archbishop Parker all things were done decently and in order. Even when there was some difficulty in procuring Bishops to consecrate, who were not still popishly affected; even after the first letters commissional of Queen Elizabeth had not been acted upon; either, because some of the Bishops therein named, (as Strype suggests) being Papists, refused to act in the matter, or by reason of

¹ Gest, Gheast, or Guest.

some other impediment; yet, we find in the case of Matthew Parker, the absence of nothing which was necessary to a legitimate and valid consecration. There being Bishops still in the country, who were protestant Bishops (although few in number and deprived of their sees), they were the persons employed, with a view to the complete and perfect restoration of the polity of the Church, and in order to keep up an uninterrupted succession of lawful ministers in it. May that same polity ever continue to administer the affairs, and execute the public religious duties of the Church in this kingdom: seeing that it is not one of modern devising, but one which has descended to us from apostolical times; in a word, "the polity which is best. and which best agreeth with sacred Scripture."

THE RITES AND CEREMONIES

WHICH TOOK PLACE AT

THE CONSECRATION OF ARCHBISHOP PARKER.

IMMEDIATELY after the account of the rites and ceremonies observed at the consecration of Parker, there follows on the same skin a commission from the Archbishop to Walter Haddon, LL.D., appointing him judge of the Prerogative Court of Canterbury; it is dated 27th December, 1559, ten days after Parker's consecration. This Walter Haddon, says the author of the "*Historiola*," was a particular friend of the Archbishop, "a man of singular learning and authority, whom our most noble Queen Elizabeth appointed to be one of the Masters of the Requests, and Matthew himself had made him chief Judge of his prerogative court." He was the author of the following lines upon the Archbishop's arms, *gules*, on a chevron between three keys erect, wards to the dexter, *argent*, three estoiles of the field. This chevron, together with its charges, had been granted to the Archbishop specially by Queen Elizabeth, in augmentation of his paternal coat.

The keyes of auncient parentes tokens are,
 From soveraigne Prince doth come the tripell starr.
 So vertue, learning, power, conspire best,
 And sowe the pleasant seedes of quiet rest.
 But yet the joyes of life to ende do hast,
 And man, but dust before, to dust shall wast.

The following testimonies have likewise been given in favor of the genuineness and originality of the preceding document.

"We are fully persuaded that it is a true and genuine Record of the Rites and Ceremonies of Archbishop Parker's Consecration, and as ancient as the date it bears."

Signed, Hen. Paman, Public Orator.
 Ra. Widdrington, Marg. Professor.
 Hen. More, D.D.

Cambridge, Jan. 11, 1674.

* He was Master of Trinity Hall, and served the office of Vice-Chancellor in the year 1559.

“We are fully satisfied that the said Record is as ancient as the date it bears, and the occasion to which it doth refer.”

Signed, John Spencer, D.D. Master of Corpus Christi College.

Joh. Peckover, B.D.	Hen. Gostling, B.D.	} Fellows.
Erasmus Lane, B.D.	Will. Briggs, M.A.	
Rich. Sheldrake, B.D.	John Richer, M.A.	
Sam. Beck, B.D.		

See Archbishop Bramhall's Works, p. 1053.

“The original instrument of Archbishop Parker's consecration lies still among his other papers in the Library of Corpus Christi College at Cambridge, which I saw and read. It is as manifestly an original writing as any that I ever had in my hands.

Burnett's *History of the Reformation*, Part II. Book III.

RITUM ATQUE CÆREMONIARUM

ORDO IN CONSECRANDO REVERENDISSIMO IN CHRISTO PATRE MATTHEO PARKER¹,
CANTUARIENSI ARCHIEPISCOPO, IN SACELLO SUO APUD MANERIUM SUUM
DE LAMBETH, DIE DOMINICO, XVII^o VIZ. DIE MENSIS DECEMBRIS, ANNO
DOMINI 1559, HABITUS.

Principio, Sacellum tapetibus ad orientem adornabatur; solum verò panno rubro insternebatur; mensa quoque, sacris peragendis necessaria, tapeto pulvinarique ornata, ad orientem sita erat.

Quatuor præterea cathedræ quatuor Episcopis, quibus munus consecrandi Archiepiscopi delegabatur², ad austrum orientalis sacelli partis erant positæ.

Scamnum præterea, tapeto pulvinaribusque instratum, cui Episcopi genibus flexis, inniterentur, ante cathedras ponebatur.

Pari quoque modo cathedra, scamnumque, tapeto pulvinarique ornatum, Archiepiscopo, ad borealem orientalis ejusdem sacelli partis plagam, posita erant.

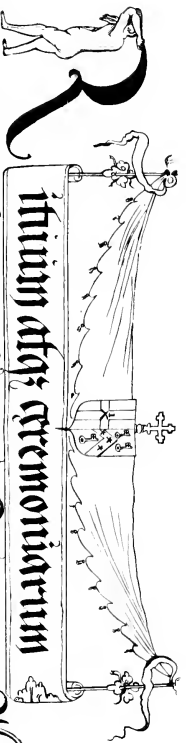
His rebus ita ordine suo instructis, mane, circiter quintam aut sextam, per occidentalem portam, ingreditur sacellum Archiepiscopus, togâ talari coccineâ³ caputioque indutus, quatuor præcedentibus funalibus, et quatuor comitatus Episcopis, qui ejus consecrationi inservirent, (verbi gratiâ) Gulielmo Barlow⁴, olim Bathonensi et Wellensi Episcopo, nunc

Archiepo per Cicestrien electum, propositib.
Parliamenti editi, apud deum habitis, Cir.
Milo Coverdallus, manibus Archiepo, imposi-
tam per impositionis, manum in se esse excitare
ritum dedit nobis deus. Visita dicitur Biblia
in legendo, hortando, et docendo vide diligens
fides, in his signis esse, quo incrementum, inde proven-
numus spectant diligenter. Porro enim modo.
domini nostrum salvabis. Id est quam hiet dixi.
Archiepo tradens pastoral eburnum, cum quo re-
rum alijs etiam nonnullis. /

Anitis tandem paratisq; sacris exceditur
illis tunc factis episcopi qui cum non paraverant, et
albo epali superpelliceo Cruce itaq; et coram
prebendis pellibus sabellinis (vulgo Sables
et Herfordensis, suis epalibus amictibus, si-
vero et Bedfordens. Suffraganeus togis sel-
portum, versibus, epus Thome Duple Cronico
singulis singulos albos dedit barulos, hoc itz mo-

Uis itaq; hunc ad modum ordine suo hia
Archiepus generosioribus quibusq; sanguine ex

Acta ges itaq; hiet erant omnia in presentia
epi electi, Richardi Cordet Elensis electi, et
principales et primarij Registrarij dicti Archiep
Cantuarie nro, Thome Villot et Johis Ju-



istium atq; ceremonialium

ordo in consecrando & venerabilissimo in Christo patre Maffeo
7o archiepiscopo Cantuariensi Archiepiscopo in sacello suo apud Malmes-
burium de Lambeth, die dñico xvij. m̃s die mensis
Decembris Anno Domini 1559. habuit.



Incipio

Quasi enim superfluum ad notandum adhibendum, sedum hunc primum notum inferretur

ut per primum faceret persequendum, ut per primum, faceret persequendum, ut per primum, faceret persequendum.

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Archiepo per Cirestren^{em} electum, propositas, et post orationes et suffragia quendam inpta formam libri ante
Parliamentum edidi, apud deum habitas, Cirestrensis. Lincfordensis. Suffraganeus Bedfordensis et
Milo Corvendale, manibus Archiepo, impositis. etripe (ingimus) spiritum sanctum, et gratiam dei que
iam per impositionis manum in te est operata mentis. Non enim timoris, sed virtutis dilectionis et sobrietatis spi-
ritum dedit nobis deus. Libra ita dicitur Biblia sacra illi, in manibus tradiderunt huiusmodi apud ea verba habentes,
fulgendo, hortando, et docendo, videri diligens fides, atque ea meditare assidue que in his huiusmodi libro scripta sunt, noli-
mus huiusmodi fuisse, quo incrementum inde proveniens omnibus innotescat et palam fiat. Ena que ad te et ad dordi-
num spectant diligenter. Ador enim modo non te ipsum solum sed et reliquos auditores tuos per Jesum Christum
dominum nostrum salvabis. Postquam hec dixissent, ad reliqua communione solemniter pergit Cirestrensis nullum
Archiepo tradens pastorale barnum, cum quo communabant, una Archiepiscopus, et quatuor illi epi supra nominati
cum alijs etiam nonnullis.

Finis tandem peractisq; satis egreditur per borealem orientalis Sarelli partis portam Archiepiscopus quatuor³
illis rari tamen epis qui cum conserantur ante et confestim ipsam ipsius stipatus epi per eandem reberitur portam
albo epali superpelliceo Crumetazq; (ut vocant ex nigro serico indutus rinta rollum, vero rollare quoddam ep-
pachiosio pellibus sabellinis (vulgo Sables vocant) consutum gestabat. Pari quoque modo Cirestrensis
et Lincfordensis, suis epalibus amictibus, superpelliceo serico et crumera, uterq; induebat. D. Corvendale
vero et Bedfordensis Suffraganeus togis solum modo talaribus utebatur. Regens deinde occidentalem
portam ingressus, prius Thome Doxle Cronome, Johi Bata Theaurario et Johi Marthe rompentoroklaro, et
singulis singulos albos dedit barnos, hoc itq; modo eis muneribus et officiis suis ornavit.

Vix itaq; hunc ad modum ordine suo, ut iam antedictum est partis per occidentalem portam Sarellam egreditur³
Archiepiscopus generosioribus quibusq; sanguine egrinis familiis in precedentibus, reliquis vero omnia tergo sequentibus.

Acta qestraq; hec erant omnia in presentia Rectorum in Christo patrum Edmundi Exendall Londinensis
epi electi, Richardi Cordes Eliensis electi, Edmuni Sandes Wintoniensis electi Archiepiscopi Lincfordensis
primipalis et primarij Registrarij diti Archiepiscopi Thome drigall domigeti Registrarij Curie prerogative
Cantuarie scilicet Thome Willot et Johis Jurent notariorum publicorum, et aliorum quoque nonnullorum.

et post orationes et suffragia quedam iuxta formam libri ante
scriptis. Lincfordensis Suffraganeus Ruffordensis et
alios. Accipe (inquit) spiritum sanctum, et gratiam dei que
venit. Non enim timore, sed virtutis dilutione et sobrietate spi-
ra illi, in manibus tradiderunt. Quis enim apud ea verba habentes,
etque ea meditare assidue que in his huiusmodi scriptis sunt, non
licet omnibus innotesciat et palam fiat. Ennagae ad te et ad doro-
nem te ipsum solum sed et reliquos auditores tuos per Jesum Christum
essent, ad reliqua communione solemniter pergit. Cirestrensis nullum
mirabantur. Dux archiepiscopus, et quatuor illi ipsi supra nominati

per borealem orientalem Sacelli parvis portam archiepiscopus quatuor
confestim ipsam ipsam stipatus ipse per eandem reverteretur portam
et ex nigro serico indutus rita tollens, vero tollere quoddam ex
vorant consutum gestabat. Pari quoque modo Cirestrensis
appellens sic et cimera uterque induerat. D. Cobdallus
unum modo talariis utebatur. Pergens deinde occidentalem
Johi Bata thesaurario et Johi Marthe compendioso, o-
do eius muneribus et officiis suis ornans. /

ante dictum est parvis per occidentalem portam Sacellum egredis
eius familia in precedentiibus. reliquos vero omnes tergo sequens. /

Venerendorum in Christo patrum Edmundi Exandall Londiniensis
Edmunde Sandes Wigorniensis clerici archiepiscopi Lincolnensis
Thome de Regall armigeri Regarii Curie prerogative
ent, notariorum publicorum, et aliorum quoque nonnullorum. /

verò ad Cicestriensem episcopatum electo; Johanne Scory, olim Cicestrie Episcopo, et nunc ad Herefordiensem vocato; Milone Coverdallo, olim Exoniensi Episcopo; et Johanne Holgskinne¹, Bedfordiæ Suffraganeo. Qui omnes postquam sedes sibi paratas ordine singuli suo occupassent, preces continuò matutinae, per Andream Pierson² Archiepiscopi capellannum, clarâ voce recitabantur: quibus peractis, Johannes Scory, de quo supra diximus, suggestum conscendit; atque inde, assumpto sibi in thema, *Seniores ergo, qui in cubis sunt, observo consenior*, etc, non ineleganter concionabatur.

Finitâ concione, egrediuntur simul Archiepiscopus reliquique quatuor Episcopi sacellum, se ad sacram communionem paraturi neque mora confestim per borealem portam in vestiarium ad hunc modum vestiti redeunt. Archiepiscopus nimirum linteo superpelliceo (quod vocant) induebatur Cicestriensis electus, capâ³ sericâ ad sacra peragenda paratus, utebatur; cui ministrabant operamque suam præbebant duo Archiepiscopi capellani, Nicholaus viz. Bullingham⁴, Lincolnie Archidiaconus, et Edmundus Gest, Cantuariensis quoque Archidiaconus, capis sericis similiter vestiti. Herefordiensis electus et Bedfordiensis suffraganeus, linteis superpelliceis induebantur.

Milo vero Coverdallus non nisi togâ laneâ talari utebatur.

Atque hunc in modum vestiti et instructi ad communionem celebrandam perrexerunt. Archiepiscopo genibus flexis ad infimum sacelli gradum sedente.

Finito tandem evangelio, Herefordiensis electus, Bedfordiæ suffraganeus, et Milo Coverdallus, (de quibus supra) Archiepiscopum coram Cicestriensi electo apud mensam in cathedra sedenti his verbis adduxerunt. Reverende in Deo Pater, hunc virum pium pariter atque doctum tibi offerimus atque præsentamus, ut Archiepiscopus consecratur. Postquam hæc dixissent, proferebatur illico Reginæ diploma sive mandatum pro consecratione Archiepiscopi, quo per Reverendum Thomam Yale⁵ Legum Doctorem perlecto, sacramentum de regio primatu sive supremâ ejus auctoritate tuenda, juxta statuta primo anno regni serenissimæ reginæ nostræ Elizabethæ promulgata ab eodem Archiepiscopo exigebatur, quod cum ille solemniter tactis corporaliter sacris Evangelii conceptis verbis prastitisset, Cicestriensis electus quedam præfatus atque populum ad orationem hortatus, ad litanias decantandas choro respondente se accinxit. Quibus finitis, post questiones aliquot Archiepiscopo per Cicestriensem electum propositas, et post orationes et suffragia quedam, juxta formam libri auctoritate Parlamento editi⁶, apud Deum habita, Cicestriensis, Herefordiensis, Suffraganeus Bedfordiensis et Milo Coverdallus, manibus Archiepiscopo impo-

sitis. Accipe (inquiunt) Spiritum sanctum, et gratiam Dei, quæ jam per impositiones manuum in te est excitare memento. Non enim timoris, sed virtutis, dilectionis, et sobrietatis spiritum dedit nobis Deus. His ita dictis, Biblia sacra illi in manibus tradiderunt, hujusmodi apud eum verba habentes,—In legendo, hortando, et docendo vide diligens sis, atque ea meditare assiduè, quæ in hisce libris scripta sunt: noli in his segnissus esse, quo incrementum inde proveniens omnibus innotescat et palam fiat. Cura quæ ad te et ad docendi munus spectant diligenter: hoc enim modo, non teipsum solum, sed et reliquos auditores tuos per Jesum Christum Dominum nostrum salvabis. Postquam hæc dixissent, ad reliqua communionis solemnia pergit Cicestriensis, nullum Archiepiscopo tradens pastorale baculum, cum quo communicabant unà Archiepiscopus, et quatuor illi Episcopi supra nominati, cum aliis etiam nonnullis.

Finitis tandem peractisque sacris, egreditur per borealem orientalis sacelli partis portam Archiepiscopus quatuor illis comitatus Episcopis, qui eum consecraverant, et confestim iisdem ipsis stipatus Episcopis, per eandem revertitur portam, albo Episcopali superpelliceo, crimerâque (ut vocant) ex nigro serico indutus circa collum vero collare quoddam ex pretiosis pellibus sabellinis, (vulgo Sables vocant) consutum gestabat. Pari quoque modo Cicestriensis et Herefordiensis, suis episcopalibus amictibus, superpelliceo scilicet et crimerâ uterque induebatur. D. Coverdallus verò et Bedfordiæ Suffraganeus togis solummodo talaribus utebantur. Pergens deinde occidentalem portam versus Archiepiscopus Thomæ Doyle (Economus, Johanni Baker¹⁴ Thesaurario, et Johanni Marche computo rotulario, singulis singulos albos dedit baculos, hoc scilicet modo eos muneribus et officiis suis ornans.

His itaque hunc ad modum ordine suo, ut jam ante dictum est, peractis, per occidentalem portam sacellum egreditur Archiepiscopus, generosioribus quibusque sanguine ex ejus familiâ eum præcedentibus, reliquis verò eum à tergo sequentibus.

Acta gesta que hæc erant omnia in præsentia Reverendorum in Christo patrum, Edmundi Gryndall¹⁵, Londinensis Episcopi electi; Richardi Cokes¹⁶, Eliensis electi; Edwini Sandes¹⁷, Wigorniensis electi; Anthonii Huse, Armigeri, principalis et primarii Registrarii dicti Archiepiscopi; Thomæ Argall, Armigeri, Registrarii Curie prærogativæ Cantuariensis; Thomæ Willet, et Johannis Incent, Notariorum publicorum; et aliorum quoque nonnullorum.

N O T E S.

Matthew Parker was born in the city of Norwich, Aug. 6, 1504, and was educated there until he was 17 or 18 years of age. He was then sent to Cambridge by his mother (his father being dead) and admitted a member of Corpus Christi College. He resided at first in S. Maries Hostel, which at that time belonged to the College; but being soon after "chosen into the number of those Scholars, which are called Bible Clerks of the especial duty which they execute," he removed into College, and became B.A. 1524, M.A. 1527, Fellow, Sep. 6, 1527, being first entered in all the rites of holy orders, viz.: having been made Subdeacon, Dec. 22, 1526; Deacon, April 20, 1527; Presbyter, June 15, 1527. In 1533 he received a licence from Archbishop Cramer to preach throughout his province, and also letters patent from King Henry VIII. to preach throughout the kingdom. He commenced his duty as a public preacher on Advent Sunday in that year, in the vicinity of Cambridge, delivering his five first discourses at Granchester, Landbeach, Bene't Church, Madingley, and Barton. In 1535 he proceeded to the degree of B.D., and, by favour of Queen Anne, was promoted to the Deanery of Stoke College, near Clare, in Suffolk. In 1538, being then a chaplain of King Henry VIII., he took the degree of D.D.; in 1541 was installed a Prebendary of the Cathedral Church of Ely, and in 1544 appointed Master of Corpus Christi College. After the suppression of Stoke College, in the first year of Edward VI., besides certain other minor preferments, he was appointed to the Deanery of Lincoln, and likewise to a prebendal stall in the same church. He was, however, dispossessed of all this preferment in the second year of Mary's reign; and during the remainder of it he lived a poor and private life within the house of one of his friends, "without any man's aid or succour." Soon after the accession of Elizabeth he was nominated to fill the vacant see of Canterbury, which he held until the day of his death in 1575, judiciously settling the doctrines, and reducing to primitive order the discipline of the Protestant reformed Church of England.

Styrie, *Life of Parker.*

History of the 70th Archbishop of Canterbury.

Masters' History of Corpus Christi College.

The following is found in the Archbishop's parchment roll, containing a journal of the memorable things which happened unto him from the year of his birth to that in which he was made Archbishop.

"17 Decembr. Ann. 1559. CONSECRATUS sum in Archiepiscopum Cantuarien.

Heu! Heu! Domine Deus, in quæ tempora servasti me? jam veni in profundum aquarum, et tempestas demersit me. O! Domine, vim patior, responde pro me, et spiritui tuo principali confirma me. Homo enim sum, et exigui temporis, et minor, &c.

Da mihi fidium tuarum, &c."

* Elizabeth Dei gratia Angliæ, Franciæ et Hiberniæ Regina, Fidei Defensor, &c. Reverendis in Christo Patribus Antonio Landaven Ep^o, Willielmo Barlo quondam Bathon. Episcopo nunc Cicester Electo, Joanni Scory quondam Cicester Episcopo nunc Electo Hereforden, Miloni Coverdale quondam Exon Episcopo, Johanni Bedforden, Johanni Thetforden Episcopis Suffraganeis, Johanni Bale Osseren Episcopo, salutem.

Cum vacante nuper sede Archiepiscopali Cantuarien̄ per mortem naturalem Domini Reginaldi Pole Cardinalis ultimi et immediati Archiepiscopi et Pastoris ejusdem ad humilem petitionem Decani et Capituli Ecclesie nostre Cathedralis et Metropolitice Christi Cantuarien̄ eisdem per Literas nostras Patentes Licentiam concesserimus alium sibi eligend̄ in Archiepiscopum et Pastorem Sedis predictę, ac iidem Decanus et Capitulum vigore et obtent̄ Licentie nostre predictę, Dilectū Nobis in Christo Magistrum Mattheum Parker, sacre Theologie Professore, sibi et Ecclesie pred̄ elegerunt in Archiepiscopum et Pastorem prout per Literas suas Patentes Sigillo eorum communi sigillat Nobis inde directas plenius liquet et apparet, Nos Electionem illam acceptantes eidem Electioni Regium nostrum assensum adhibuimus pariter et favorem, et hoc vobis tenore presentium significamus Rogantes ac in fide et dilectione quibus Nobis tenemini firmiter precipiendo mandantes, quatenus vos aut ad minus quatuor vestrum eundem Mattheum Parker in Archiepiscopum et Pastorem Ecclesie Cathedralis et Metropolitice Christi Cantuarien̄ predictę (sicut prefertur) Electum, Electionemque predictam confirmare, et eundem Magistrum Mattheum Parker in Archiepiscopum et Pastorem Ecclesie predictę consecrare, ceteraque omnia et singula peragere que vestro in hac parte incumbunt Officio Pastoralis juxta formam Statutorum in ea parte editorum et provisorum velitis cum effectu, supplentes nihilominus suprema autoritate nostra Regia ex mero motu et certa scientia nostris, si quid aut in hiis que juxta Mandatum nostrum predictum per vos fient, aut in vobis aut vestrum aliquo conditione, statu, facultate vestris ad premissa perficiend̄ desit aut deerit eorum que per Statuta hujus Regni nostri, aut per Leges Ecclesiasticas in hac parte requiruntur aut necessaria sunt, temporis ratione et rerum necessitate id postulante. In ejus rei Testimonium has Literas nostras fieri fecimus Patentes, T: meipsa apud Westm̄ sexto die Decembris, Anno Regni nostri 2.

Copy of the Record in the Register of the See of Canterbury. Archbishop Bramhall's *Works*, p. 1025.

⁴ Probably the full dress of a Doctor in Divinity.

⁵ William Barlow was bred a Canon regular of the order of St Augustine in the Monastery of St Osith, Essex, and afterwards made Prior of the Canons of his order living at Bisham, Berks. At the dissolution of Monasteries he readily resigned his house, and prevailed on many Abbots and Priors to do the same. Soon afterwards he was appointed Bishop of St Asaph, and consecrated to that see Feb. 22, 1535-36, translated to St David's, April 1536, and to Bath and Wells, 1547, or 1548*, being then a zealous preacher and professor of the reformed religion. In 1553 he was deprived of his see and imprisoned, but contrived to make his escape into Germany, where he lived an exile until the accession of Queen Elizabeth. Having returned to his country he was appointed Bishop of Chichester in 1559, and the following year was made prebendary of the first stall in the church of St Peter, in Westminster. He died in 1568, and was buried in Chichester Cathedral.

Wood, *Athen. Ox.* vol. i. 156.

⁶ John Scory, a native of Norfolk, D.D. of the University of Cambridge, was consecrated Bishop of Rochester, Aug. 30, 1551, by Crammer. In 1552 he was translated to the see of Chichester, but upon the accession of Mary, in 1553, was deprived. During the whole of Queen Mary's reign he was an exile and sufferer upon account of religion. When Elizabeth ascended the throne, he returned to England and became her chaplain, and in 1559 was made Bishop of Hereford, being then more than 60 years of age. He died in 1585, having held the see of Hereford for almost 26 years.

Godwin, *de Præsul.*

Wood, *Ath.* vol. i. 682.

* Godwin, *de Præsul.*

⁷ Miles Coverdale was educated in the Romish religion, and afterwards became an Augustine Monk. Having embraced the principles of the reformation, he was, upon the resignation of John Voysey, or Harman, Bishop of Exeter, preferred to that see by letters patent, dated 5 Edw. VI. Aug. 14, 1551, "propter singularem sacrarum literarum doctrinam, moresque probatissimos." He was consecrated Bishop, Aug. 30, 1551, but enjoyed that dignity a very short time. In 1553 he was deprived of his bishoprick, (to which Voysey was restored) and thrown into prison; but at length was permitted to go into exile. When he returned, upon the accession of Queen Elizabeth, he did not again take possession of his see, but resided in London, where he died in 1565, aged 31.

Godwin, *de Præsul.*

Wood, *Ath.* vol. i. col. 680.

⁸ John Hodgskin, Professor of Divinity, was consecrated Suffragan Bishop of Bedford, Dec. 9, 1537, by John Stokesley, Bishop of London, (by virtue of commissional letters from Archbishop Crammer) assisted by John Hilsey, Bishop of Rochester, and Robert Parfew, Bishop of St Asaph.

Strype, *Life of Crammer*, p. 63.

⁹ He was almoner as well as chaplain to the Archbishop, and preached the sermon at the consecration of Young, Jewell, &c., Jan. 21, 1559-60. He was also one of the Archbishop's executors. In 1548 or 1549, he served the office of Proctor in the University of Cambridge.

⁹ The Ritual of 1549 prescribes that whenever the Bishop shall celebrate the Holy Communion in the church he shall have upon him, besides his rochet, a surplice or albe, and a cope or vestment; also that the priests assisting shall wear a white albe plain, with a vesture or cope. The Second Book of King Edward VI. forbid the use of the albe, vestment, or cope. This custom however was observed at the consecration of Archbishop Parker agreeably to the Act passed Eliz. I.

¹⁰ Bishop of Lincoln, 1559-60; Bishop of Worcester, 1571; died 1576.

¹¹ Bishop of Rochester, 1559-60; Bishop of Salisbury, 1571; died 1576-77.

¹² He was the Archbishop's Chancellor and Vicar-general.

¹³ It is Bishop Burnet's opinion that the new book of ordination, which was enacted 5 Edw. VI. at the same time when the Book of Common Prayer with its last corrections was authorised, was appointed to be a part of the Common Prayer Book. But in Queen Mary's time these acts were repealed, and those books were condemned by name. When Queen Elizabeth came to the crown, King Edward's Common Prayer Book was of new enacted, and Queen Mary's act was repealed. But the book of Ordination was not expressly named, it being considered as a part of the *Common Prayer Book*.

Burnet, *Art.* XXXVI.

"The order of King Edward's Book is to be observed; for that there is none other especially made in this last session of Parliament."

Parker's *Paper of Instructions to Cecil*. Strype, *Parker*, p. 40.

"During this Parliament (Eliz. 9, 1566), besides other things for the public advantage, it was unanimously declared, That the election, consecration, confirmation, and instalment of the Archbishops and Bishops of England, (which some had abusively called in question) were lawful; and that the said Bishops were elected and consecrated duly, and according to the Acts and Laws of the Land."

Hist. of Queen Eliz. by W. Cambden. Esq.

¹⁴ This was the Archbishop's half-brother. Strype, *Parker*, p. 4.

¹⁵ Bishop of London, 1559; Archbishop of York, 1570; Archbishop of Canterbury, 1575; died 1583.

¹⁵ Bishop of Ely, 1559; died 1581.

¹⁷ Bishop of Worcester, 1559; Bishop of London, 1570; Archbishop of York, 1576. He was at one time Master of Catherine Hall, Cambridge; and, when Vice-Chancellor of the University, was compelled by the Duke of Northumberland to support the succession to the crown of Lady Jane Grey; which he did with such moderation as to offend neither party. He died 1583.

The following list of Archbishops and Bishops, all of whom were confirmed in their sees, consecrated by, or derived their consecration through him, will shew how far the question of valid ordination in the English Church depends upon the lawful and regular consecration of Archbishop Parker.

Matthew Parker, D.D., elected Archbishop of Canterbury, August 1, 1559;
was confirmed, December 9, 1559;
and consecrated, December 17, 1559,

being Sunday, in Lambeth Chapel.

In the first years of his government he consecrated

- | | |
|------------------------------------|---|
| 1. Edmund Grindal, Bp. of London, | } St Thomas' Day,
December 21, 1559. |
| 2. Richard Cox, Bp. of Ely, | |
| 3. Edwin Sandes, Bp. of Worcester, | |
| 4. Rowland Merick, Bp. of Bangor, | |

The elections of these four, together with those of Barlow and Scory, already consecrated Bishops, were confirmed the day before at Bow Church, the Archbishop being present.

Also he consecrated

- | | |
|---|-----------------------------------|
| 5. Thomas Young, Bp. of St David's, | } Sunday,
January 21, 1559-60. |
| 6. Nicholas Bullingham, Bp. of Lincoln, | |
| 7. John Jewell, Bp. of Salisbury, | |
| 8. Richard Davyes, Bp. of St Asaph, | |

Again he consecrated

- | | |
|--|---------------------------------|
| 9. Edmund Gheast, Bp. of Rochester, | } Sunday,
March 24, 1559-60. |
| 10. Gilbert Barkley, Bp. of Bath and Wells, | |
| 11. Thomas Bentham, Bp. of Lichfield and Coventry, | |

Also

- | | |
|--|------------------------------------|
| 12. William Alley, Bp. of Exeter, Sunday, July 14, 1560. | } Sunday,
February 16, 1560-61. |
| 13. John Parkhurst, Bp. of Norwich, Sunday, September 1, 1560. | |
| 14. Robert Horn, Bp. of Winchester, | |
| 15. Edmund Scambler, Bp. of Peterborough, | |

And confirmed

Thomas Young, Abp. of York, translated from St David's, Feb. 20, 1560-61.
Richard Davyes, Bp. of St David's, translated from St Asaph, May 21, 1561.

And consecrated

16. Thomas Davyes, Bp. of St Asaph, Monday*, May 26, 1561.
17. Richard Cheyney, Bp. of Gloucester, Sunday, April 19, 1562.

* Easter-day, A.D. 1561, was on April 6, consequently, Monday, May 26, 1561, would be the Whit Monday of that year, and a proper day for the consecration of a Bishop.

N.B. The days of the consecrations of the Bishops whose names are given in the foregoing list, were proved to be Sundays by two methods, First, by reckoning from 17 Dec. 1559 (which day is stated in the MS. to have been Sunday), and finding from thence what days of the month in the five next following years corresponded to Sundays. Secondly, by reckoning in a similar manner from another independent and given date, viz. Wednesday, June 4, 1561, the day on which a fire took place in St Paul's Cathedral (Strype, Life of Grindal). Both these methods of ascertaining the days of the week assign Sundays to the dates given in *Godwin de Presul. Anglic.* The Easter-day of the year 1561, is given in the Calendar. See Dr Cardwell's *Two Liturgies of Edward the VI. compared.*

Again, when Anthony, Bp. of Llandaff died, in room of him *was consecrated*?

13. Hugh Jones, Bp. of Llandaff, Sunday, May 5, 1566

Archbishop Parker also confirmed in the See of Oxford, Hugh Curwyn, late Archbishop of Dublin, translated from thence, October 14, 1567

Again, Thomas Young, Archbishop of York, consecrated Bishop of St. David's by Parker, did in that province consecrate

1. James Pilkington, Bp. of Durham, { Sunday,
2. John Best, Bp. of Carlisle, { March 2, 1566-67
3. William Downham, Bp. of Chester, Sunday, May 4, 1566

The See of Bristol being held in commendam by Cheyney, Bishop of Gloucester it consequently appears that all the Bishops of England at that period were either consecrated or placed in their sees by and through Archbishop Parker

